

Miscellaneous.

CHARACTER AND DEVOTION MAKE THE PREACHER.

[Abstract of an address to the Yale Theological students at New Haven, March 26, 1881, by Rev. L. W. BEVAN, D. D., of the Brick Church, Fifth Avenue, New York.]

I am not here to present you a discussion of any philosophical or metaphysical theme, but to try to stimulate your personal religion. I wish not to be scientific, but to be practical. The work of the pastor is to warm and cheer, and save the souls of men. His is the highest calling on earth, the noblest, the sweetest, and perhaps the most dangerous. Let us look at some of the besetments in the preacher's and the pastor's way. It is not necessary to remind you that the work of the minister depends on the character of the man. In other callings it is not so. A man may dig a field well though he be a liar, do the work of a merchant successfully whether pure or impure. So with a painter, a lawyer, a physician. In all, character comes in to sustain, but the work does not depend on the character. But with the minister this dependence is absolute. His moral and personal character is his stock in trade. A man may be a parson, an incumbent—I might better say an incubus—and be a fraud as to character. Alas, for the age which has such a ministry! No man can teach religion without an experience of religion. There was wisdom in the question which used to be propounded to candidates for the ministry: "What are the reasons which you can give that you are a spiritual man?" Where can you better learn the state of a lost soul than in the consciousness that you were once lost? Who can better comfort than the man who has himself been comforted? There is a sovereign relation between the character and the preacher; a real relation between the life and the effectiveness of the minister. There are divine relations to our work which lie in the divine will. Many a man has had extraordinary success with few gifts, small culture, not eloquent, not profound. The secret is in the man's own heart, and might be discovered in his chamber, or in some discipline which he has received, in the divine life which he lives. Not that we are to suppose that the converse of this is true in all cases; God is sovereign; but it will suggest to us a solemn and searching test, a question that you and I shall put to our own hearts. Does God restrain His power because we hold back our lives from Him? Achan did not perish alone in his iniquity. The Psalmist said: "Purge me; restore unto me the joys of thy salvation; then shall I teach transgressors Thy ways, and sinners shall be converted unto Thee."

There is peril to the minister in the mere fact that his work is a profession. He must answer objections like a lawyer. He must reason like a rhetorician. To him the most awful theme becomes common. Familiarity breeds contempt. Earnestness may become a trick of art. We are in danger of losing our reverence for sacred things, and becoming merely professional, forgetting that our work is to save souls. Our study is not for our spiritual profit, but to be ready to meet our professional engagements. To study the Bible is our business, and there is no need of any specific treatment of ourselves. Our business is religion, and therefore our religion must be kept up. This is a terrible mistake. The theological student thinks he must get up again his religious life for his profession, after his academic days are over. "Take heed to thyself and the doctrine; so shalt thou save thyself, and them that hear thee." Remember Paul's fear: "Lest when I have preached to others, I myself should be a castaway." The church needs the very best men and the best scholarship which the age can furnish. It is not money that the church wants, but men. A great gift of money is not to be compared to the gift of a son who shall truly honor the ministry.

Education is abroad, and the minister should be half taught. A teacher should be the best instructed of men. Danger to the student's piety comes in just here. He is apt to forget that mere learning is but the means to an end. The fisherman needs a good net, but should not make that an end. The net is that he may catch fish. The Bible must be dealt with like any other book; but the student must not forget that it is the book of his own divine life. He must approach it as a Christian man, or his will be a poor life-work. The student must remember that he himself is a believer. How often have we seen a Christian minister, not greatly learned or eloquent, who has cultivated this Christian character, and grown upon his Church and his age, his life becoming as potent as his

words—indeed, giving the power to his words. He is like a mountain on which the rain, and snow, and dew descend, and from which come down refreshing streams, making glad the country below. Hollowness of the spiritual nature makes many young men fail. Their words fall, weak and useless. God be thanked if there comes some disappointment or sorrow to awaken them to the knowledge of their sin! Young men, take care of your spiritual life in this time of study. Then will you be wise to win souls and to build up and edify the Church of Christ.

The minister finds a peculiar temptation and danger in proportion to his success. It is a necessity that men shall listen to him. When he has gained a hearing and become popular, then is the peril. He does the things necessary to gain the ear more and more, and forgets the great end of preaching. I have heard some preachers in later days, whom I would like to have heard twenty years ago, and who, I feel sure, were then better preachers. There is one man who may be made an excellent object of study, many of whose methods I cannot approve. I refer to Mr. Spurgeon. He formerly had his tricks to gain the public ear, but it is manifest now that his grand end is the good of his hearers. He is less an artist now, but a truer preacher, and is heard by classes who once almost scorned to listen to his words. Other preachers, whose methods have changed, have retained their popularity by unwarrantable means.

Don't aim at preaching sermons, but aim at gaining men; not at applause, but souls. Thus you will end by being great preachers, and artists too. God's nemesis will find the preacher whose motive is less than this. Aim at this great purpose of Christian service. Keep the grand object of your ministry before you. You are not to discuss your themes as an essayist; your first object is to save souls. Your clearness of apprehension of truth is to make it fruitful.

For the culture of your own Christian life, live very near to Jesus Christ. I care not whether you do it by prayer, by reading the Word of God, or by study of works of piety. Get near to Christ in any way. He will purify your personal life. It is a good thing to live near what is great. He who lives near a noble mountain, or the grand ocean, will be a different man from him who lives remote from both. Live near to the great; and the greatest of the great is Christ. There is a fine old legend in connection with the building of Christ's Church in the south of England. When the monks were building, one workman came and went no one knew whence and where. It was a question who this wondrous, quiet workman was. There were dignity, beauty and serenity in all his movements. At last the great transverse beam had to be set in its place. When it was brought forth it was six inches too short, and great was the disappointment. The next day, when the workmen returned, the great roof-beam was in its place, but they saw not their strange companion again; and presently they knew that he was the Master, Christ, and called the edifice "Christ's Church." See that in the building of your character Christ is the builder. Often you will find a beam too short, but build on in faith and call it Christ's Church. Live near to Christ, and fill your work, as well as your personal nature, with Him, and ye shall do well.

Young men, bring yourselves often into contact with the common needs of men. I do not know but in this seminary you are forbidden to preach. There are some preachings in which your professors will wish you to engage. Don't die in your books, but try to live among the people. Be found in scenes of woe. Touch the deep heart of man in his need. Then no Hebrew book, however dry, shall dry up the sympathies of your being. No Greek letters shall twist your hearts into the same ungainly shapes.

Again I bring you an old legend of the church. They say that in the refectory of a convent, one day, the monk whose duty it was to perform the lowly service of providing for the hunger of his brothers, suddenly beheld the Lord. Before His radiant presence he delightedly bowed and worshipped, while the Lord smiled upon him. The bell rang, calling him to his menial task. He hesitated between the joy of his Lord's presence and his duty. His heart was divided. But to his work he went, and when dinner was ended he hastened back to the spot, and there was the Master with a light far more glorious, a smile tenfold sweeter, than before. He opened his lips and spoke: "Son, hasten thou waited, I had gone. Thou didst go to meet the need of thy brothers, and I have waited for thy return."

Don't despise humble work. Go forth to it, and come back to your studies glorified and sublime. Oh, great and glorious work of this Christian ministry! To do it as a profession it is the meanest of all professions. I would go out of it to-morrow if I had not a higher motive than that. No; it is a calling, and one most blessed. With all your aids, it is the easiest of callings. Human nature is made for the Gospel. Good men are with you. The church is with you. The Spirit is yours, which brooded first upon the formless world and brought all things into beauty and life. He will brood over your souls and work, and make them most fruitful. Being true to yourself and your Master, then His reward is certain and the glory not far. "Take heed to thyself and to the doctrine, and thou shalt save thyself and them that hear thee."

W. T. HILL.

UTAH MISSIONS.

BY MRS. A. G. FADDOCK.

Utah has an abundance of one sort of gospel—that of the Latter Day dispensation; and every adult Mormon is reckoned fully qualified to preach the same at home and abroad. The number of Mormon missionaries sent out every year to convert the world is much greater than the whole number of missionaries sent to Utah by the Christian churches of the United States during the past sixteen years.

The first Christian missionary to Utah, Rev. Norman McLeod, opened religious services in Salt Lake in a small building known as Independence Hall, in 1865. He also succeeded in establishing a Sunday-school, which proved so great an attraction to the Mormon children that no form of punishment sufficed to keep them away from it. As a natural consequence, the Mormon hierarchy set about crushing the enterprise. Mr. McLeod's meetings were broken up by an armed mob, and the superintendent of the Sunday-school, Dr. Robinson, was brutally murdered within a few steps of the hall, into which his murderers had finished their work.

The next missionary who was found courageous enough to face death, if need be, at the hands of a Mormon mob, was Rev. T. W. Haskins, of the Protestant Episcopal Church. This gentleman, aided by Rev. G. W. Foote, reopened Independence Hall, which had been consecrated by the blood of a Christian martyr, established religious services, and organized a Sabbath-school and a day school, both of which grew rapidly in numbers.

Mormon intolerance, meanwhile, had not abated one whit, but the lately discovered mineral wealth of Utah had brought in many Gentiles, chiefly miners from the adjoining Territories; and as they are not the sort of men who turn the other cheek when smitten, the priesthood saw the wisdom of abandoning the shot-gun method of driving out unwelcome visitors.

In 1870, Rev. G. M. Peirce, the first Methodist missionary sent to Utah, began his labors in Salt Lake. He held religious services in a loft over a livery stable—a place used, also, for the United States court-room—opened a school in a carpenter's shop on Main Street, and worked so energetically that in less than two years the first story of the present large and elegant church building was completed, and a school with over two hundred pupils was in successful operation, and missionary outposts were established at half a dozen points throughout the Territory.

In 1871, the Presbyterians began their missionary work in Salt Lake. Rev. J. Welch, a devoted Christian, who has since crossed to the other shore, organized a church of twelve members, and, like his Methodist and Episcopal brethren, began to take measures for the establishment of a school. In 1874, the Congregationalists resumed the work which McLeod had been forced to abandon. Rev. W. M. Barrows was sent on to gather together the scattered members of the first mission in Salt Lake. Independence Hall, the scene of so many Christian efforts, was again opened for religious services, and enlarged and remodeled so as to serve both as a chapel and a school-house.

From the small beginnings noted in this article, the work of the Christian missionary in Utah has grown to large proportions. The Gentiles of Salt Lake point with a degree of pride to six substantial church buildings and five large schools in this city as the fruits of missionary effort during the past fourteen years; and preaching stations and schools have been established at more than thirty other places in the Territory by the different Christian denominations. Yet when we begin to ask ourselves: "What has all this expenditure of money and labor done for the Mormon population of Utah?" the answer is not encouraging. Very few adult Mormons have given any evidences of conversion to a purer faith. Polygamy has increased rather than diminished, and the depths of moral degradation to which this system has sunk the whole people are past sounding. It is still common, as it has been in the past, for a man to marry his own niece, or a mother and her daughter—sometimes a mother and two or three of her daughters; and among the poorer classes, especially in the outlying settlements, you still find polygamous families, consisting of a man and his two or three wives with their growing children, occupying a one-roomed cabin, or dug-out, in which they herd together with no more regard for the decencies of life than the beasts of the field. And in spite of the light diffused by the preach-

ing of the pure Word of God, all these abominations are committed in the name of the Lord! The hideous doctrine of blood atonement (the offering of human sacrifices) is as much an integral part of the Mormon system to-day as it ever was, though the presence of fifteen thousand Gentiles, to back the federal officials and the handful of troops in the Territory, hinders such scenes as were enacted twenty years ago, when the dead bodies of the victims of blood atonement were exhibited publicly as a warning to others who might be on the road to apostasy.

Yet there is a bright side to the dark picture presented by Utah Mormonism after sixteen years of missionary labor. The Sunday-schools and day schools established by Christian missionaries have proved as great a power for good here as in India and Japan. Multitudes of children have been brought under Christian influences, and these children, as they grow up, renounce Mormonism altogether. Many of them have already united with evangelical churches. More more, we have reason to hope, will be brought to Christ before this year ends. More children are being brought into the mission schools every year; and if free tuition and competent teachers could be provided, we might number the pupils in our mission schools by thousands. Mormon parents who are anxious to secure the benefits of education for their children (and there are many such), will send them to a free school in spite of "counsel" and threats. A hundred free scholarships in the Methodist Seminary at Salt Lake would be the means of an incalculable amount of good. How many among our Methodist brethren in New England to whom much has been given, will aid in such a work?

Salt Lake, Feb. 25.

LETTER FROM THE LATE ELBERT OSBORN.

[Written to a presiding elder a short time before he died.]

DEAR BROTHER: As it was my privilege to be your pastor, and to rejoice in your youthful piety, when you were received into full connection in the M. E. Church, and also when you were licensed to preach, and as I have already expressed my joy in your appointment to the office of presiding elder, I trust you will not think me impertinent if I suggest a few thoughts connected with the possibilities of usefulness in the work of a presiding elder.

In recently perusing Stevens' "History of Methodism," I met with a passage on the 126th page of the second volume, in which he speaks of Wesley's large amount of "pastoral visiting," even after he was seventy years old. He went from "house to house," and remarked that he "knew of no branch of the pastoral office of greater importance." If Wesley, "burdened with the care of all the churches," found time to attend to this part of the minister's work, surely all of us can do the same.

Cannot a presiding elder do much good, by example as well as by precept, in encouraging his preachers in this important work, which most of us are too apt, in some measure, to neglect? If he should make his arrangements to spend part of a day, at least, with each one of the preachers in his district, in going from house to house, making short, pastoral visits among the poor as well as the rich, and conversing with sinners as well as professors on the welfare of their souls, would it not probably produce a very good effect? I say short visits, because that would enable them to visit a greater number of individuals; and I think a few words, fitly and kindly and earnestly spoken, will produce as good (perhaps better) results as longer conversations.

Would not such a course be beneficial to many young ministers, leading them, by example, to adopt the best modes of doing this part of their work? Fifty years ago, almost every young minister had a senior colleague, whose example, advice and encouraging words were often a great help to him. But now a different course is generally adopted. Hence it seems to be more desirable that the presiding elder should spend some time with the preachers in their pastoral labors.

Permit me, dear brother, to make another suggestion; but do not think I wish to be dictatorial. I have, in the course of my ministry, attended a few quarterly conferences where, after the usual business was transacted, the chairman inquired of each preacher and official member present the state of his mind, thus making it a sort of class-meeting. These were seasons of great mercy and power. Many who were present at those refreshing seasons are now before the Throne. May I meet them there! If such a course were adopted, when practicable, would the church suffer, or be benefited thereby? We all promised, when admitted into full connection by the Conference, that we would visit from house to house. Is this promise fulfilled in the spirit of it by merely calling occasionally to enjoy the hospitality of particular friends? And if a minister becomes a presiding elder, does that absolve him from performing that promise? I have thought much of these things for years past, and have wished to suggest them to some dear brother who was a presiding elder.

But it is not because I have any idea that you are negligent or indolent in your Master's work, that I have thus written; and I trust these suggestions will do no harm, if they do no good. I have never heard any unfavorable intimations concerning you. With sincere respect and ardent love, I remain your brother in Christ, still much afflicted but trusting in God and rejoicing in hope.

P. S. A very prudent and efficient presiding elder (now in Paradise), in whose district I labored more than thirty years ago, used to inquire of the preacher in quarterly conference how many pastoral visits he had made in the quarter. Perhaps such a course might be pursued by presiding elders with

good effect. May God give all His ministers grace and wisdom for the great work of leading souls to Christ and to heaven! E. O.

THE WOMAN'S HOME MISSIONARY SOCIETY.

The Woman's Home Missionary Society has been called into existence, as we believe, by Divine Providence, to meet the necessities of the times. It is designed to do for the destitute and degraded women and children of our own land what the Woman's Foreign Missionary Society proposes for those of foreign lands. It is in no sense antagonistic in its objects or methods to this latter society, but is perfectly harmonious with it, and very similar in its purpose, namely, to elevate degraded womanhood. "If the objects and methods are so similar, why form another society when there are so many church benevolences already?" Largely because the word "foreign" in the constitution of the Woman's Foreign Missionary Society pledged its members to work only for degraded women in foreign lands, while the need for missionary work among the ignorant and destitute of our own land has become imperative. Hitherto a majority of the women in the church have not been active in behalf of the missionary cause; many of them have no sympathy with the foreign work; many believe in home work exclusively; and many are entirely indifferent to the whole subject of missions.

It is the hope and expectation of this society to enlist the efforts of this great reserve force of the church in behalf of the large numbers of ignorant women and children in all sections of our own land. The poor white women and the colored women of the South, the ignorant and degraded women of the West, the Indians, the very large foreign population in the West and Northwest, the Chinese on the Pacific coast, and the degraded in our own cities and immediate neighborhoods, all need that special religious and educational work which can only be performed by women. The plan looks to the organization of Conference societies, and the formation of auxiliaries in all the churches, and to the bringing into co-operation, as adjuncts and helpers, any and all local charitable societies that desire to find such a bond of union. Already the managers of the "Ladies and Pastors' Christian Union" are arranging to merge that society in this.

It is asked, What is the need of this society in the South where the "Evangelists' Aid" is doing so much? That society is furnishing the higher education to the poor in the South from which they would otherwise be debarred by the existing conditions of society; and its schools open to such persons the facilities which our academies and colleges do to the people of the North. But the State public schools, especially those for the colored people, in many places are in operation but a small portion of the time, and are of the poorest quality. A large proportion of the grown people, as well as the children, are ignorant of the first principles of morality and religion. To these, also, this society proposes to direct its efforts.

The Foreign Society, from small beginnings, has become strong, efficient, and self-reliant. The Home Society comes into the family not as an intruder, but as a younger sister, a handmaid of the Lord, to carry on that part of the work which, from the conditions of its constitution, the former is not able to do. Hitherto the active workers among the women of the church have naturally given their energies to the development of the foreign work, since there has been but one society which has specially appealed to them. Now, while the workers are not expected to withdraw in any sense from the field in which they have been so usefully engaged, they ought to enlarge their hearts, give warm encouragement to the new organization, and extend to it their cooperation so far as may be necessary to enable it to organize societies and develop the latent forces of the church.

The foreign work must not be imperiled, but it is enlarging wonderfully. The home work begins at our own doors, and is bounded only by the limits of our country. The work of the societies is one to educate and Christianize ignorant, degraded heathen women and children wherever found, at home and abroad. Every woman in the church should engage heartily in one of the two departments of this great work, or in both.

MISSIONARY NOTES.

BY REV. R. W. ALLEN.

INDIA.—What a grand field is India for Christian labor! Not as large as China, yet 1,900 miles long and 1,500 broad, and largely representing the whole world in its natural resources. It is opening to the Gospel most surprisingly. Max Müller says that he knows of no people as ripe for Christianity as the Hindoos, the leader of the Brahmo Somaj, confesses that there is a power that is overturning India, and it is not political power, it is not the power of civilization, but it is the power of Jesus Christ. During the year 1875 to 1879, "there was the greatest turning to God that has ever been known since the Pentecost—sixty thousand people, in Southern India, passing over from their idolatries to identify themselves with Christian communities within the space of twelve months!" The missions of the Methodist Episcopal Church in that country are doing a great work. At nearly every point they are gathering a rich spiritual harvest.

CHINA.—The Chinese empire presents to the Christian Church four or five hundred millions of people, and among this vast population only six converts to Christianity could be found thirty-five years ago. What wonders has the Gospel wrought there since that time! The number of Christians has swelled to twelve thousand—an increase of two thousand-fold. There is scarcely a place in the entire empire where the Christian missionary may not go with the Gospel. The Chinese Recorder calls for more missionaries. The annual meeting of the China Mission of the M. E. Church at Shanghai, Rev. A. P. Parker, presiding, was a season of great interest. The statistical secretary's report shows a year of good success.

SIAM.—Its population is estimated at 5,000,000 to 8,000,000, divided between Chinese and Karens, the latter the more numerous. Its government is an absolute monarchy; its religion, Buddhism. The present king, Somdet Chulalongkorn, is twenty-six years of age, "the patron of letters, of science, and of art—himself an astronomer." Though not a Christian, he is exceedingly friendly to Christian missionaries, and encourages them in their work. By the upsetting of a boat containing certain members of the royal family, the queen and her daughter were drowned. The venerable Dr. Dean, long a missionary in that country, in view of the sad event, sent the king a letter of condolence, to which the king replied as follows: "His Royal Highness Derandayadon, his majesty's private secretary, has been honored with his majesty's command to thank the Reverend William Dean, D. D., for his sympathetic letter, and to state that, deeply affected as his majesty has been by the terrible misfortune which deprived him of the Princess Sunanda and her daughter, his majesty is profoundly moved and greatly comforted by the sympathy of his friends. Grand Palace, Bangkok, June 5, 1880." Slavery, by a royal proclamation, has ceased to exist in Siam, and the Christian mission there is enjoying a good degree of prosperity.

Our Book Table.

THE ENGLISH POETS: Selections, with Critical Introductions, by Various Writers, and a General Introduction by Matthew Arnold. Edited by Thomas Macmillan & Co., 22 Bond Street, A. Williams & Co., Boston. 4 vols., 12mo. Student edition, \$4.00; library edition, \$7.00. Our colleges and higher seminaries are very properly giving more attention to English literature. The want of a broader selection from the poets than is found in the text-books, and especially of a clear and critical estimate of the writers. This want is amply supplied in the admirable series here published in the title given above. The special feature of this work is the fact that the critical judgments given upon the standard poets are not the opinions of one scholar, but those of a score of well-known literary men, in connection with the editor, each one selected for some special occasion in his tastes or studies, and his peculiar adaptation to criticize the writer allotted to him. Besides writing two or three of the individual criticisms, Matthew Arnold has given a delightful and suggestive introduction to the whole work. It is not, of course, a full collection of the poems of England's authors, but it is a fair representative selection, fuller than most compendious works of the kind, very wisely chosen extending into the nineteenth century. The admirably edited. For our higher institutions of learning, for home study, and for the reference library, the set will be considered indispensable.

There were four dramatic, or rather tragic, events in the anti-slavery movement that produced profound impressions in Boston and throughout the land: The shooting of Elijah P. Lovejoy, and the destruction of his printing establishment at Alton, Ill., in 1837; the death, in the Baltimore jail, of Rev. Mr. Torrey, son-in-law of the late Dr. Ide, where he had been imprisoned on the charge of aiding in the escape of fugitive slaves (his funeral, an event of great impressiveness, occurred in Tremont Temple, Boston, the burial in the graveyard Lovejoy pronouncing the funeral discourse); the return of Simms into captivity, when the streets of Boston preserved the silence of a great funeral; and the hanging of John Brown. The first event evoked a remarkable echo in this city. It not only called forth from the lips of the gentle Channing an agonized and indignant cry, but, in response to an atrocious defense of the act, in a public meeting in Faneuil Hall, by the Attorney General of the Commonwealth, Hon. James T. Austin, it opened the marvelous lips of a young orator, uninvited to speak, but irresistibly moved, whose eloquent advocacy thereof became one of the chief and most efficient forces in the great controversy, and a peerless defense of the wronged everywhere throughout all lands. Wendell Phillips' maiden speech was inspired by the murder of Lovejoy—the blood of the martyr becoming the inspiration of liberty. One of the intimate friends of E. P. Lovejoy, an actor in the scene, Mr. Henry Tanner, of Buffalo, N. Y., has prepared a very interesting biographical sketch of him, an account of his heroic stand for the slave, his unbending sense of justice and his fortitude, his persecution, the dual attack on the building where his printing materials were stored, by a mob, and his death by an assassin's shot. The volume is plainly written, with generous selections from the press and speeches of the time. It presents a vivid view of the state of public opinion at this period, and the apparent hopelessness of the endeavor to break off the fetters from the slave. It is edifying reading in these days. The volume is very neatly published on thick paper, with wide margins, by the Fergus Printing Co., Chicago, and is for sale at all the bookstores.

THE SCIENCE OF MIND, by John B. Sanborn. New York: G. P. Putnam's Sons, 12mo, price \$1.75. Boston: Lockwood, Brooks & Co. This is a new and revised edition of President Sanborn's work upon Psychology. With the familiar threefold division of the mind into Intellect, Feelings and Will, the author, with remarkable success in condensation, has succeeded in presenting a very clear analysis of the various elements embraced under these leading departments of the human mind. He treats very clearly and satisfactorily the relation of the mind to its physical basis—the subject now chiefly in discussion between metaphysicians and scientists. His discussion of the intuitions are fresh and very effective. We should have little difficulty with his chapters upon the will. The volume, together, is an excellent text-book for our advanced pupils.

The Book Room at New York issues a volume that will awaken vivid recollections among the older members of the pre-ent generation, whose memories hold personal incidents connected with the long anti-slavery controversy in our Church. At the General Conference in Baltimore, in 1876, Dr. Lucius C. Matlack was requested by a number of leading preachers to prepare "a full and impartial history of the anti-slavery struggle in the Methodist Episcopal Church." The present duodecimo volume, of 379 pages, is the result. Its material has been deliberately gathered and is brought into form. This was abandoned. The chief difficulty was found in the necessity for condensation without the loss of popular interest, and its preservation from monotonous columns of

resolutions and reports of Conference action. Dr. Matlack has been eminently successful in overcoming this, and in giving both an adequate and connected outline of the whole Wesleyan and Methodist agitation of this reform, as well as in presenting the most memorable addresses, debates, and striking incidents occurring in the progress. During a large portion of the most arduous efforts in the church to rid itself of responsibility for the terrible evil and sin of slavery, Dr. Matlack was an active personal participant and sufferer—the familiar friend and colleague of the chief New England leaders. He relates what he saw and that of which, in an important sense, he was a part. The old fires, however, have long been quenched. With commendable calmness and judicial impartiality he recounts the history of those trying days, with incidental notices of the most conspicuous men. The era was well marked off: The genesis, the development from 1800 to 1824; the struggle, from 1835-40; the awakening, 1840-43; antagonism, 1844-45; the victory, 1850; the extinction, 1860. In his characteristic introduction, which is about the liveliest reading in the volume, Dr. Whedon recurs to the sharp controversy with Mr. Johnson's eulogy upon Mr. Garrison; but in these pages he carries the war into Africa, and affirms, with great vigor of statement, that the efforts of Mr. Garrison and his friends in no measure retarded the abolition of slavery, but rather to its perpetuity, delaying it rather than advancing it; only precipitating the war, which alone became the occasion of the extinction of the evil. He also touches the public through the suicidal folly of the South itself. 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ENTERED AT THE POST-OFFICE, BOSTON, MASS., AS SECOND CLASS MATTER.

ZION'S HERALD.

THURSDAY, APRIL 7, 1881.

The ecclesiastical year, with a large body of ministers, closes this week. Last Sabbath was the final public service of the year. The last collections have been taken, the latest assessments to the church recognized, the closing sermon has been preached, the pastor's salary paid. There may have been some pleasant interchange of courtesies—gifts of esteem and tender words of response. Mutual congratulations have been offered. The year ends in peace, with a rainbow over it. But there is another aspect of the case. How does it look on its heavenly side? How does the year stand the review of a divine eye? How near has it approached to the consecration the Master demands? Has there been adequate faithfulness to God and man? Has there been no moral or spiritual lack through ministerial fault or want of faith? Have any souls been periled? These are solemn and wholesome thoughts that no true servant of God can escape. They tend to subdue pride and self-consciousness, and to bring a man into a condition of humble and earnest prayer.

Be sure and not omit the regular private acts of devotion during Conference. There is apt to be a general condition of relaxation. The winding up of the ecclesiastical year, the change from our regular life, the bustle and debate of Conference, the anxiety in reference to the future, are apt to divert the attention from the personal duties of piety. It is an hour calling for special divine aid. He only is kept in perfect peace whose mind is stayed on God. It is a good hour for a fresh consecration and the renewal of solemn vows. The seasons for social devotion, and hours of private meditation and Scripture reading, which can be secured even during this hurried week, will make the occasion a spiritual era as well as the hour for the distribution of ministerial gifts.

We have several mutual aid societies among ministers. If one of us dies, his wife, or some member of his family, receives a handsome sum of money if he is a member of one of them. But there is a more important mutual aid association to which we all belong, the benefit of which we reap in our lifetime. We hold each other's interests in sacred keeping. A selfish word from us may blast a reputation, or insure a pastoral failure. A kind, wise, not untruthful, but brotherly word will smooth away difficulties, win early confidence, and prepare the way for a hearty welcome and earnest co-operation. Some men who are peculiarly sensitive themselves in reference to the expressed criticisms of their brethren, are very free in the utterance of their own opinions. Don't proffer that hearsay word of disparagement. Don't whisper that charge of heresy. Don't look unutterable words when a brother's name is mentioned for a pulpit. Judge as you wish to be judged, and fail not in the brotherly act which you would desire to have done for yourself.

The Independent is as far as possible from religious "pessimism." It has no sympathy with the assumption that Christianity is losing its hold upon society. "We believe," it says, "that there never was a time since it was founded when the church was so pure as now, when it exerted so much power in the world, when it was so generally respected, and when so many were in its membership as now. The world is not growing worse; it is growing better. The church is not growing weaker; it is growing stronger." To all of which we add a hearty Methodist amen!

There are various kinds of preaching practiced, but there is one kind that will produce the greatest and most beneficial results—the kind that aims at the heart. Some aim at the head with their learned theories and beautiful fancies, and while the hearers receive their utterances with apparent delight, no saving influence attends them. Both head and heart must be reached, both must be aroused and interested; and when this is done, glorious results will follow. The preaching that simply aims at one is a failure, as the history of the past clearly shows. Always aim at the heart, but this may be done most effect-

ually through the head. In this way both are reached; the whole man is moved and brought under an influence that will most likely result in salvation. There is always a way through the head to the heart, and the truth thus presented is sure to triumph.

"Have you any sins?" was a question once put to an aged man. "Yes, I am full of sins," replied the old man, "but I never encourage them. I never invite them to table; I never offer them chairs or stools; on the contrary, as far as my strength will permit, I endeavor to kick them out." This man's answer, while exhibiting a right spirit, shows that his mind had not grasped the glorious truth that "the blood of Christ," not our own ability, "cleanseth us from all sin." Had his heart been "purified by faith," he would not have needed to spend his strength "kicking his sins out," but in trampling upon sin as he might meet it outside of himself.

GETTING ON IN LIFE.

A friend of ours was passing up Fifth Avenue, New York city, a short time since, when a young gentleman, well-dressed, of attractive appearance, passed him on the sidewalk. The gentleman went in advance of him a short distance, then turned deliberately around and approached our friend, calling him by name.

"You evidently do not know me," he said, "but I readily recognized you. I was in your Sunday-school class in B."

The sound of the voice, and a recognized expression of his countenance, soon brought back to our friend's mind the recollection of a boy, formerly a member of his class, and he called him by name, with some surprise at the great change that had occurred in him and his present manly appearance. As they walked together up the Avenue the young man related the incidents of his life since leaving his far-distant home in a rural city. His good fortune had not been an accident; and this it is well for any of our young readers to remember, who are anticipating the entrance upon a business life this season. "He never," he said, "forgot the counsels of his mother, or the lessons of the Sunday-school." He came into the whirl of the great city, amid its thousand temptations, but he had promised his mother neither to use tobacco nor alcoholic liquors, and to avoid vicious company. He had kept his promise. With very little capital he started in a small business with another young man; and by thorough attention to life and economy, after a few years he had amassed quite a sum of money. Having an opportunity to make a good purchase of mining lands in Tennessee, he invested his capital and had acquired quite a fortune. "I board there," he said, pointing to a large and valuable house upon the Avenue. It was the residence of a brother of a late mayor of the city. He had become acquainted in the family, and was soon to be married to one of the daughters. His life had been a succession of good fortunes, but they were not accidents. If he had not continued the temperate, diligent, prudent young man that he was when in the Sunday-school and in his faithful mother's home, his career would have been widely different. Thousands of young men left their country homes to seek their fortunes, at the same time he did, in the great cities. Most of these had as good opportunities as the young man referred to, as graceful address, equal education in the schools and in business, as large a capital, but they do not now board on the Avenue! Indeed, many of them are not alive. They fell soon into the ranks of the awful army of intemperate men, marching by thousands annually to a drunkard's grave; they chose vicious and immoral companions; they lost opportunities while squandering their hours in gambling halls, or their strength and virtue in dens of infamy. Some of them are in prison for fraud or crimes of violence, and others are vagabonds upon the face of the earth. It is the remembrance of the piety of home and of the Sabbath-school, the following the counsels of a devoted mother, and a life of abstinence and obedience to God's law that insures a clear mind, a good faculty, the confidence of others, the blessing of God himself, and good success in one form of business or another.

Such an instance reminds us afresh of the power of a true and devout home influence. The child that yields to it never loses its divine restraints and inspirations. These pledges which a mother enforces do not destroy the boy's manliness, as an eminent educator and divine insisted in his remarkable discourse some weeks since; they insure his manliness. Many a man has been saved from a drunkard's grave and been secured to a life of virtue by the pledges he has been persuaded to take from his mother's lips. They are enforced by all her disinterested love, confirmed by

her constant prayers, and sealed by filial memories in all after life. There is no more important work a mother can perform than to secure the intelligent, well-considered promise of her child, that he will avoid the most marked temptations of youth, the use of destructive beverages and indulgences, and the society of vicious companions. He will not need a written reminder of his promise, or a picture of the dear face to call him to duty. He carries it with him, photographed upon his heart, and her words will never be absent from his memory.

These instances of common occurrence are full of encouragement to the faithful and somewhat disheartened Sunday-school teacher. "What shall I do," said a business man, the other day, "to interest my class?" He overlooked the fact that he was doing this; for they were always present each successive Sabbath. "My salvation," said a successful business man and an eminent Christian worker, "when I came from the country to the city was the meeting, on the first Sabbath morning, Mr. W., the well-known superintendent for years of the Mason Street Sunday-school. He touched my shoulder kindly and said, 'Young man, would you not like to go into my Sunday-school?'" He went in, and he never left the Sunday-school service until he died. It is not uncommon for our friend thus to find himself recognized, in distant cities, by those who were once connected with the school of which he was for years superintendent. Permanent impressions are made when we are little aware of it. The good seed that seems long to slumber in the soil does not lose its vitality. Many young men will say, "I have never forgotten the promise I made my teacher not to drink or smoke, or associate with the vile, or to forget to pray."

CULTURE AND CHARITY.

Very much has been written and spoken, in these last days, of "culture;" and the changes have been rung upon this much-misunderstood and grossly abused word among certain classes of our communities. One would think, to read and hear all that has thus been uttered, that there was some potent, some talismanic, charm about the word, or what is indicated by it, which would make it the panacea for all the ills and all the vices of mankind. Indeed, it has been frequently said, that all the people need is "culture"—physical culture, mental culture, home culture, ethical culture. We have, in one of our large cities at least, a society for the promotion of "ethical culture," to which, weekly, Felix Adler delivers the results of his lucubrations.

Now, on certain points, there can be no doubt that we are all agreed. If physical culture were more fully possessed, doubtless we should have a better physical development; and if the laws of life and health were more fully known, the average of human life would probably be increased, and many diseases now suffered would not only be mitigated in form, but might be entirely banished from our persons and our homes. So, if mental culture were more general, there would be a wider diffusion of knowledge; and if we had better ventilated houses, better prepared food, happier homes, it would be a great blessing to the peoples dwelling in our large cities. As to ethical culture, very much will depend upon the basis on which it is sought to be promoted, and upon the authority by which it is enforced.

But while thus generally agreeing with some of the principles of these modern reformers, we have no confidence whatever in the success of their movements. If the history of the world clearly demonstrates any fact, it is that the mere culture of men in their various capacities and relations to human society, while it may improve them on certain sides of their being, will not, and cannot, elevate them to purity of character and of life. The most refined nations of antiquity—Egypt, Greece and Rome—withstanding all the efforts of philosophers, statesmen, educators, and savans, gradually sunk down into an abyss of corruption, degeneracy and death. Public virtue and public morals declined until nothing was left but a rotten mass, inviting speedy dissolution and ending in a hopeless resurrection. This, in itself, gives but little encouragement to our reformers.

But if it is said times have changed, civilization has advanced, the rights of men are better understood and known, and the developments in literature, science and the arts are such as to make our efforts more hopeful and more successful than those of the ethical philosophers of former ages, the facts stated will be readily admitted. But the questions now arise, Whence all these changes? What have been the potent factors which have

brought about all these mighty movements? To what sources are we to trace the unprecedented prevalence of education? How have men come to find out their rights, and, knowingly, to dare to maintain them? Upon what foundations rest our higher civilizations?

There can be no doubt that no clear, sufficient, or satisfactory answers can be given to these inquiries without acknowledging the great principles, facts and truths which are utterly ignored by the class of reformers referred to. Take away God, and the Bible, and Christ, and Christianity, and you would have an aerial structure, without any foundation. Which are the nations to-day among whose peoples the best form of culture prevails? Where does education flourish? Where are there enjoyed the highest civilizations yet reached by mankind? To all these questions but one answer can be returned, and that is, they are the nations where the Bible and Christianity most prevail. All this talk about the opposition of Christianity to science and culture is unfounded, is libelous, is false. If the facts are stated, they are that the advanced science and culture of the present time are due to the teachings, and investigations, and researches of men who have been educated and cultured in institutions built, endowed and sustained by Christian nations, or Christian men and women. If all such institutions were blotted out from the world to-day, where would science find a home? The very men who boast of their scientific attainments, and who are doing all within their power to undermine the teachings of God's eternal truth, are those who have received all their culture, all their knowledge, or the basis of all, from these Christian institutions. And these reformers who would teach our young people that Christianity is opposed to culture and to science, are men who have, as we have seen, derived all their culture from these institutions. They propose to burn down the house which has sheltered them, and are ready to stab to the death the Alma Mater which has nourished and brought them up. And no wonder; for when men abandon God, they are ready to give up everything else. We have no faith, then, in this cry of "culture" from such sources.

Further, what they propose to do, the Christian Church, with its ministries, its institutions of learning, its open Bible, and its Sabbath-schools, has been doing for the centuries gone by. And although all has not been accomplished which has been aimed at, yet the brightest and most fragrant efflorescence which the world beholds to-day is the result of these ministries and their teachings. Not only so, the hope of humanity for the future rests only upon the same divine agencies. For these agencies are divine, in the sense that God has ordained them; and He gives to them efficiency and success. Humanity cannot lift itself up by its own unaided efforts; nor, without God's help, can men and women lift up each other. As well might men try to lift themselves up by holding on to their boot-straps, or by clinging to the arms of their chairs; or try to fly without wings. Men want help—divine help; they want God, the Bible, Christ, and the hope of eternal life. And any system or systems which propose to lift men up, and at the same time deny these great facts, must forever fail.

Right alongside of this question of culture comes up from the same source the question of charity. The same class of reformers who are so clamorous for the one, are equally open-mouthed and unreasonable when speaking of the other. And they say to us: "Deal your bread to the hungry, give water to the thirsty, bring light to the minds of the ignorant, and comfort to the homes of the destitute; do more for the life that now is, and talk less of the life that is to come." And they say these things just as if Christians had not been doing this all along the ages. Indeed, so universally has this been true of Christians, that we might very pertinently ask, Who else has done anything? What class of our population, or of the population of any country not acknowledgedly heathen, has built the asylums, the hospitals and other eleemosynary institutions? What people have organized systems of charity for the relief of the poor, the needy, the wretched and infirm? And the answer must be, the Christian people; the people who have believed in God and His truth.

A few months ago a society was organized, in the city of New York, by these reformers, for the relief of the poor. It was announced with a great flourish of trumpets that this organization would look after Jew and Gentile, Romanist and Protestant, infidel and Christian, without any distinction as to nationality, color or creed. All very well; but just what they so loudly and boastingly

proclaimed, the Christian Church has been doing for ages—not so fully as it should have done; not always on as broad a basis as it should have been; but laboring still to alleviate human wants and sorrows, and to dry up the fountain of human tears. If we understand it rightly, no Roman Catholic asylum or hospital has ever refused a man, woman or child on account of the accidents of his birth or creed. And while we cannot approve the proselyting efforts made by those who have charge of these institutions, yet the fact stated is to her credit; and many a wound and many a sickness have been healed and cured in her hospitals that, otherwise, would have been uncured for. So with our Protestant institutions of charity sustained by Christian governments—municipal, state, or national—in Europe or America; all classes and all creeds are invited to them. But the effort seems to be, to make the impression that these institutions and organizations of charity can exist independently of Christianity, and utterly severed from any idea of a life to come. The world has now existed, so far as history speaks of it, for six thousand years; and we now ask, "Do they so exist?" "Have they so existed? If so, when, and where?" When they can point us to them, and show us educated and how liberally they are supported, how efficiently they are managed, and how blessed are their results, we shall be better prepared to listen to their professions and to praise their deeds.

But the fact is, that the element of the supernatural is in all these movements; and men and women are not only influenced and controlled by the teachings of the Bible in reference to "the life that now is," but also, and particularly, in reference to "the life which is to come." And when they obey the divine command to feed the hungry, clothe the naked, relieve the widow, the fatherless, and the orphan, to weep with those who weep, they not only do it from motives of pure benevolence towards these unfortunate and stricken ones, but they anticipate the time when the Master will say, "Well done, good and faithful servant;" and, "Inasmuch as ye have done it to one of the least of My brethren, ye have done it unto Me." Enter ye into the joy of your Lord." Here there is not only an authority which commands, but a promise which inspires, the most liberal, self-sacrificing and large-hearted charity.

Editorial Items.

There can be little doubt that the public school question is to be a matter of serious discussion in the near future. The Roman Catholic Church, as she has a perfect right to do, is rapidly providing, in connection with her parish houses of worship, schools for her children. In our large cities, these edifices are rapidly multiplying, and a large number of pupils are withdrawn from the common school. Our Roman Catholic citizens have just as good a right to do this as Protestants to send their children to private or denominational schools. The only occasion for remark and for anxiety arises from the charge that is brought against the public school, and the ultimate purpose, not even now entirely disguised, of the Roman Catholic leaders to secure the support of the State in carrying on their sectarian institutions. The charge is that the schools are Godless and Christless. There may be exceptional cases where the Bible is not formally read and no prayer offered, but there are very few schools where ethical instruction is not given and the Christian virtues enforced. It is not to any demoralization in the schools that the affirmed increase of juvenile crime is to be attributed. It is to the change in our social life; the growth of towns and cities; the introduction of new peoples, and the increase of temptations to vice and crime. This increase, we believe, not so great as the growth of population would justify. From personal knowledge of the pupils of the "Brothers" and "Sisters" Roman Catholic schools, while for many years connected with reformatory institutions, we are confident that the kind of religious instruction bestowed in them did not defend the pupils from evil companions or vicious courses. It is not Biblical and Christian instruction chiefly, however, that our Roman Catholic brethren desire; but, as Bishop McQuaid, in his very suggestive article in the April *Northern Christian Advocate*, it is catechism or rather dogma, that is chiefly taught in their primary schools. There is much more pronounced effort put forth to make them Romanists than to make them good citizens and honest, diligent, and virtuous Christians.

What is the hoped-for and intended outcome, is to have the State ultimately support these schools. Bishop McQuaid shows the large outlays which the Catholics have made for buildings and annual expenses in New York city, Rochester, and other places, and refers to the fact that the members of his church are poor and feel severely the double tax of two school systems. The inference he would draw, although not directly urged, is evident. But no free State will tax itself to make Romanists, or Presbyterians, or Methodists. It simply taxes the common property, to prepare all its citizens to discharge their political duties. It defends itself from igno-

rance which is the prolific parent of vice, and it calls upon its untaxed churches and higher schools to aid in defending the community from vice and crime and in developing pure and noble characters. But the people that pay for the Catholic schools bear only a small proportion of the common burden, and in the city of New York and throughout that State have received for their sectarian establishments, by the worldly wisdom with which they have manipulated party politics, enormous subsidies. They are ready, as does Bishop McQuaid, to give volume to the late wild charges against the public school as having proved itself a failure, eagerly seeking the destruction of a system which, while it is the glory and strong defense of the Republic, is a powerful disintegrating force in a Catholic population. An educated childhood, not prejudiced by dogma, is a very unmanageable element in the Roman Church.

Another venerable member of our Conference, Rev. Charles Noble, died on Monday, March 28, of erysipelas. He had suffered from a tedious illness, but at its close dropped away very peacefully. Brother Noble was born in Philadelphia in 1805, converted in the same city in 1824, was baptized in Nazareth Methodist Church by Dr. Joseph Hollich, and received into St. George's by Dr. Charles Pitman in 1825; received license to exhort from Rev. John F. Adams, at Salem, N. H., entered New England Conference at New Bedford in 1830, was ordained deacon and elder, in succession, by Bishop Hedding. He had been educated by Congregationalists, as a promising young man, at Andover. He was always a diligent student, a voracious reader, and, what is not so often the case, was a deep and clear thinker. His sermons were often very able. Dr. Raymond used to compare some of them with the discourses of Dr. Robert Newton, of England, who was, at the time, a visitor in this country. He filled many of our strong appointments. His discourses were too elaborate for popular effect, and his manner was not so possessing as some, giving a heaviness and monotony at times to his sermons, but when aroused, in sermon or address on the Conference floor, he would often exhibit great force of thought and expression. In 1857, feeling that his labors were not appreciated as they ought to be by the churches, he retired from the regular service, and made his family home in Wilbraham. He has, however, from time to time, as he had opportunity, preached the Gospel that he loved to declare, and of which he was an earnest disciple. He loved the church and his brethren in the ministry, although very quiet in his form of expressing it. He had made very generous expressions of this in his unannounced gifts, and in his will, of which his brethren will soon be fully informed, he has still further emphasized it. He had many noble qualities, was sensitive in his feelings, bore, in later years, his sense of isolation with open complaint, and will awaken fresh respect as the church comes to know for what purpose he has so industriously labored for many years.

Rev. Dr. J. H. Vincent found, upon one of the very uncomfortable evenings of this severe season, Tremont Temple very comfortably filled to hear his address, last Wednesday. If it had been pleasant the hall would have been crowded. Governor Long presided at the opening of the meeting, and, after prayer by Dr. W. F. Warren, very gracefully introduced the lecturer of the evening. Dr. Vincent referred to the present condition of the Sunday-school, its need of thoroughly-trained teachers, who should interest themselves in the moral and intellectual welfare of their pupils during the week as well as on the Sabbath; to the importance of educated homes, which should both inspire and supervise the reading of the children; and to the call for some popular means of awakening fresh interest among these classes, and securing a general higher training for this educational work. To meet this necessity, with able coadjutors, he had established the great, popular normal Sunday-school University at Chautauqua. This institution, in addition to its annual lectures and courses of instruction, has organized a plan for a popular course of substantial reading, with examinations. Nearly twenty-five thousand persons, all over the country, have entered their names, and are pursuing its required annual studies. Many young persons are in the number, and a powerful impulse is thus given to wholesome and instructive study and reading throughout the land. The lecture was pleasantly delivered, and was well received. The plan is one of the most remarkable movements of the day, and has been carried out with extraordinary vigor by its accomplished head. It will have, hereafter, a new centre at Framingham, Mass., where, as during last fall, similar instruction as at Chautauqua will be given the last of August.

The *Northern Christian Advocate* has an excellent editorial upon the amenability of college students to civil law. Colleges have been conducted rather as separate corporations, out of the pale of the law, so far as punishment for breaches of peace is concerned. However brutal or mischievous the acts performed by reckless students, the paternal reprimand of the president, or suspension, or expulsion from the institution, have been considered adequate punishments. But several heads of colleges have of late rather invited than hindered the city or town magistrates when riotous conduct has called for police interference. Such discipline, while very wholesome in its results, is at the Syracuse University, certain cowardly and barbarous students deposed a freshman, by a letter, to visit a young lady in the city, lay in wait for him, blindfolded him, threatened death if he uttered a

cry, took him in a carriage to an open field, tied him to a tree, and attempted to force noxious liquor down his throat. They clipped his hair in a jagged manner to the skull, and left him to his fate. He managed, with much difficulty, to unbind himself and to find his way back to the city. The faculty aided in discovering the ringleaders and handed them over to the police court. It is to be hoped, if they prove to be the guilty ones, that justice will not be too much tempered by mercy in their case. We have heard of something of much the same character as occurring at Middletown. Two or three very severe judicial sentences would have a very excellent effect in restraining the outrages of these unmitigated ruffians. It is time that such outrages should be summarily put down in Christian colleges.

An excellent Christian lady, Mrs. S. S. Poole, of the Bromfield Street Church, is distributing, as she can make sales, a very attractive volume, in this vicinity. It is entitled, "The Ladies of the Village House; or, in the Home of the President." It forms a very handsomely published octavo of over six hundred pages, with fine engraved portraits of both the matrons and maids who have graced with their presence the presidential mansion. The sketches of these honored, and many of them very attractive, women, from Martha Washington down to Lucretia Randolph Garrison, are very well-written, full of entertaining social incidents, and form a very good offset of American female biographies to those found in the interesting volumes of Agnes Strickland, the queens of England. The volume will make a valuable and instructive addition to the family library, and will awaken a just pride in the hearts of our young women as they read these happy portraits of the first women of the land. Of only one of these eminent ladies does the writer speak with much hesitation or qualification, and of her the criticism is gentle for the sake of the beloved dead and the respected living friends; and even in this instance it is simply a qualifying and comparative criticism. Mr. R. H. Curran & Co. of this city are associated in the publication of the work, which is issued by Bradley & Co., of Philadelphia. The author is Laura C. Holloway, an accomplished editorial writer upon the *Brooklyn Eagle*.

A correspondent of the *Examiner* and *Chronicle* writes, and the *Christian Index* (also a Baptist paper, published in Atlanta, Ga.) quotes, with much satisfaction, from his letter, that "the Baptists lead all Protestant denominations in Boston by 1,112 communicants." Technically, this is true, the Baptist communicants exceeding those of the Congregational churches by that number, within the present city limits. But the real Boston comprises much more than the territorial limits of the city, extending to ten miles and more around; and within the latter area the Congregationalists exceed the Baptists by 1,533 members. Within the city limits, as well as the radius district, the Congregationalists still have the greatest amount of influence and culture. The Baptists have added, to their credit, considerably to their numbers by what they have done among the colored population, about 950 of whom are Baptist members; among the sailors, about 350 of whom are also members of the Baptist Bethel Church; and by the free church in the Tremont Temple, nearly one-half of whose eleven hundred and fifty members live outside of Boston proper. Their excellent sense in management and persevering labor are worthy of imitation, while Christian modesty is becoming to us all in speaking of our endeavors and their results.

A large and very interesting public meeting was held, last Friday afternoon, at Tremont Temple, in the interest of the Perkins Institution for the Blind. The object of awakening fresh public attention at this time is to secure a fund for the annual publication of volumes in raised letters for the blind. Gov. Long presided on the occasion, and opened the exercises with a graceful and pathetic address. Dr. Withrow offered prayer, and Mr. M. Anagnos, superintendent of the institution, gave a short history of the commencement of instruction for the blind in this country, of the indefatigable labors of the late Dr. Samuel G. Howe, and of the establishment of the Perkins School. Admirable and affecting addresses were made by Drs. Phillips Brooks, E. E. Hale, A. A. Miner, F. M. Ellis, James F. Clarke, and by Mrs. Julia Ward Howe. Pupils from the institution gave an exhibition of their skill in hand reading; the most touching exercise being the finger reading of Laura Bridgman from a raised print Bible, conveyed by the other hand to the audience. It ought to be an easy matter in Boston to raise a fund large enough to secure an annual addition of a score of books to the library of these unfortunate persons.

The second Sunday in May, the second Sunday in June, and the second Sunday in July, are days to be remembered by all pastors and Sunday-school superintendents who are interested in three great societies of our church—societies needing more money than they generally receive from our congregations. These societies are the Sunday-school Union, which has selected the second Sabbath in May as its special day; the Board of Education, which holds the second Sabbath in June as "Children's Day," when collections are taken in its behalf; the Tract Society, which drops down into the second Sunday of July, and asks the church to recognize its claims and make contributions in its behalf. Services for use in the Sunday-school have been prepared for each of these three days. Will our pastors order copies of these services, and make use of them?

Rev. T. New Ham, Erie Conference, spent Sabbath in the People's churches. In the Inter-tanquam v. It is the c. It has already published. It requires and the annual gath. ville, Pa. establis. their limits. mutual con. Mr. Flood by some p. not born all his lre. thus far, n. may be liv.

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A dark, vertical, textured strip, possibly a book binding or a piece of fabric, with a lighter, textured strip running vertically along its right edge. The dark strip has a mottled, almost black appearance with some lighter grey or white speckles. The lighter strip on the right is a solid, light grey or off-white color with a fine, vertical texture. The overall image is oriented vertically.

The Family.

QUESTIONS.

BY MAY HUNTINGTON.

"I sometimes think that in heaven we shall live here scenes over again."

If we can say, in our inmost hearts, I know that Jesus loves me;

And if our prayer to Him, daily, is, "O make us more like Thee!"

Many a glimpse we often catch of the beautiful land of rest

Where our darling loved ones are to-night—the regions of the blest.

If to do our Master's will is our object where ever we go,

We can find enough to do for Him on the journey of life, we know;

And if we ask what we can do, we know what His answer will be—

"Care for the suffering around you, and think that ye do it for Me."

We can look beyond the world of care, beyond the sorrow and sin,

Where the gate is standing ajar to-night, and we may enter in;

And when our joys and sorrows are o'er, and our hearts have ceased to beat,

May there be some jewels found in the crowns we lay at the Saviour's feet.

In that beautiful world of light, where no sorrow or sadness reigns,

Where never a tear-drops dims the eye, the heart has no secret pains,

Will scenes in which we have lived on earth, ever come back to us then?

Through memory's vistas often led, shall we live them over again?

As we wander along by the jasper sea, and in the pastures green,

Shall we see again, as in days of yore, faces we often have seen?

Shall we hear the voices we loved to hear? Will memory ever bring

Back again, o'er the lapse of years, the hymns we used to sing?

Or, one by one, will they fade away, those visions of by-gone years?

We'll never give them a thought, perhaps, when the glory of heaven appears.

When we meet the "loved who have gone before," we may not care to see

Beyond the beautiful land of rest where the many mansions be—

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soil in the night as if by magic, and which must, by morning, be furnished with churches and pastors.

Moreover, Europe sends to our shores every day more than a thousand of her people. We received last year 450,000 emigrants, and the greater part of them are of the poorest material for making good citizens, to say nothing of the quality of Christians. Add to this that the Christians of my country, without state or municipal aid, must build their own churches and mission chapels, support their pastors, and provide by Sunday-schools for the education of seven millions of children. Then must follow schools and Christian colleges of all ranks and for both sexes, special schools of theology, innumerable benevolent societies and evangelical missions, all founded and sustained by voluntary contributions of church members. It costs something to be a respectable Christian in America! I do not say that it costs too much, or that anybody gives too much, for everything we have is the gift of the gracious Author of all grace and good, but I mean that Protestant Christians in England and America give liberally, and that it would not probably be so if at Sunday-school and at home the children were not early taught to give generously and systematically, and to consider their gifts as much a privilege as a duty. These habits accompany them throughout their lives, and have, in several instances, determined the employment of immense fortunes, acquired by great labor, for the advantage of benevolent enterprise.

Besides all which they are called to do without leaving their own homes, all which they do in the foreign mission field, in Turkey, in Asia Minor, in Russia, in India, in China, in Japan, and the isles of the sea, our churches have responded to this new call from France. A registered letter has come to me, containing, besides many kind words and promises of further aid, a check for \$5,188 francs, to be shared between the *Société d'Évangélisation et Mission Interieur* represented here this evening. These are the first-fruits of the mission of our good friends (M. Reville and Mr. Dods), whose report you have just heard. Add to this the gift of 75,000 francs coming from the estate of Mr. Stone, of Malden, Mass., whose widow has received such just praise this evening, and concerning the distribution of whose gifts I was but two days since consulted by letter. It is less than a week, too, since I received a letter from our friend, Mr. Newell, who gives his time and energies to this work. He testified to the interest which is everywhere shown in response to his appeals, and of pecuniary results which often amount to 1,000 francs in a single day.

France and the United States possess many common bonds of interest and association. Many of her best and most influential citizens are direct descendants of those brave men and noble women whom religious persecutions banished from France and compelled to build a hearthstone in the wilderness beyond the sea, and who have helped to found those institutions and industries which have made the greatness, freedom and prosperity of our country. Needful and efficient help came to us from the shores of France at the most critical period of our national history. That is a memory which never has been, never will be, effaced.

Now, in our turn, we come and offer our aid in the holy war which you are prosecuting for the spiritual and religious emancipation of your country. May God grant to you, too, the victory!

Permit me to add one word more; it is important. Americans and American Christians have their peculiarities. There is a great deal of "human nature" in them. They are impulsive, enthusiastic, eager, prompt to go ahead, but like all such natures they must be sustained and encouraged. They have, too, very practical sense, and introduce business spirits and habits into Christian work. They are somewhat exacting, and sometimes, perhaps, a little impatient. They want large profits and quick returns. They quickly abandon enterprises which do not pay. Moreover, since they have begun to co-operate with their French brethren in the work of evangelization, you may be sure they will want to know how the work progresses. And if the news goes back from your disbursements of funds, through the quarterly report which you publish, and by the thousands of visitors who come to France every summer, that in consequence of the co-operation of American churches the work of evangelization is really in progress, that your own contributions of money and of men increase instead of diminish, and that you have more zeal, more courage, more enthusiasm, devotion

and success, I do not hesitate to affirm that the interest which has been already awakened, and the contributions which you have received, will be only the forerunners of still greater gifts which shall rejoice all our hearts.

A MOTHER'S HEART.

A little dreaming, such as mothers know;

A little lingering over dainty things;

A happy heart, wherein hope all aglow

Sings like a bird at dawn that wakes and sings—

And that is all.

A little clasping to her yearning breast;

A little musing over future years;

A heart that prays, "Dear Lord, Thou knowest best,

But spare my flower life's bitterest rain of tears;

And that is all.

A little spirit speeding through the night;

A little heart grown lonely, dark and chill;

A sad heart, groping blindly for the light;

A little snow-clad grave beneath the hill—

And that is all.

A little gathering of life's broken thread;

A little patience keeping back the tears;

A heart that sings, "Thy darling is not dead,

God keeps her safe through His eternal years"

—And that is all.

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ing a heartfelt prayer, Mr. Harris left the old garret, but soon to return to convey the invalid to better lodgings, where she speedily recovered under the influence of good care, aided by plenty of air and sunlight.

And so I fell into the hands of my old owner, 'now made new in Christ Jesus.

But one day I was lost, having fallen from his pocket as he passed along the crowded thoroughfare. A richly-dressed lady picked me up, and, having tried in vain to overtake the owner, placed me in her own pocket. She was on her way to the depot whence she was to start upon a long journey, and before night I was whirling away with one to whom I was sure my teachings were unknown.

As we sped along in the darkness, suddenly there came a terrible crash, and soon after flames were seen. Panicked passengers sought egress from the car in vain, and a fiery doom seemed inevitable.

Trembling hands snatched me from the pocket of the rich velvet dress, and once more those words, "What time I am afraid I will trust," comforted a despairing heart. She trusted, and the Lord stayed the flames, and saved.

Thus my mission there was accomplished, and I was soon returned to my rightful owner in answer to an advertisement.

Since then I have been tenderly cared for by generation after generation of Harris, and have been the means of teaching many the lesson of trust through the few words written years ago by John Harris' mother.

—The late Rev. Lewis Bates.

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